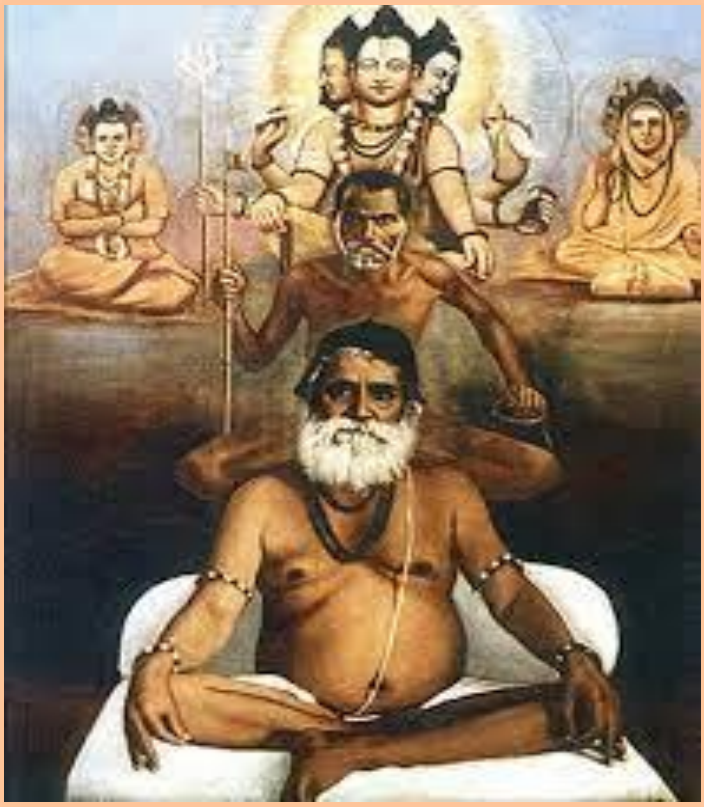
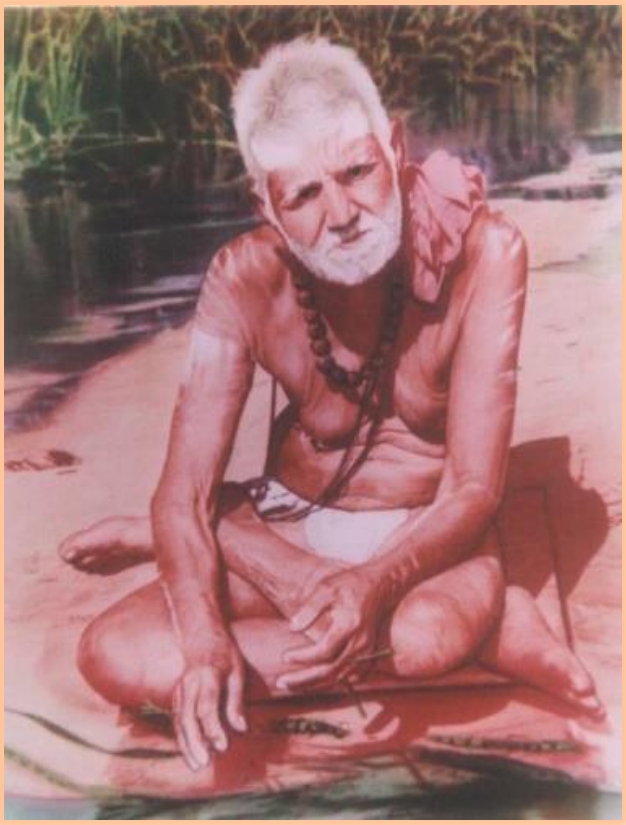
Sadguru Dattatray &
His 24 Gurus in Nature





This Small Book is dedicated to our loving Gurus

Sahaj Prem Karuna
| Om Sadguru Om |

Het

Dattatreya (Sanskrit: दत्तात्रेय, Dattatray):

Datt or Dattguru is one of the lords of Yoga, venerated as a Hindu God son of Atri Muni and Anusuya devi Considered to be an avatar of three Hindu Gods Brahma, Vishnu and Shiva

Trimurti:

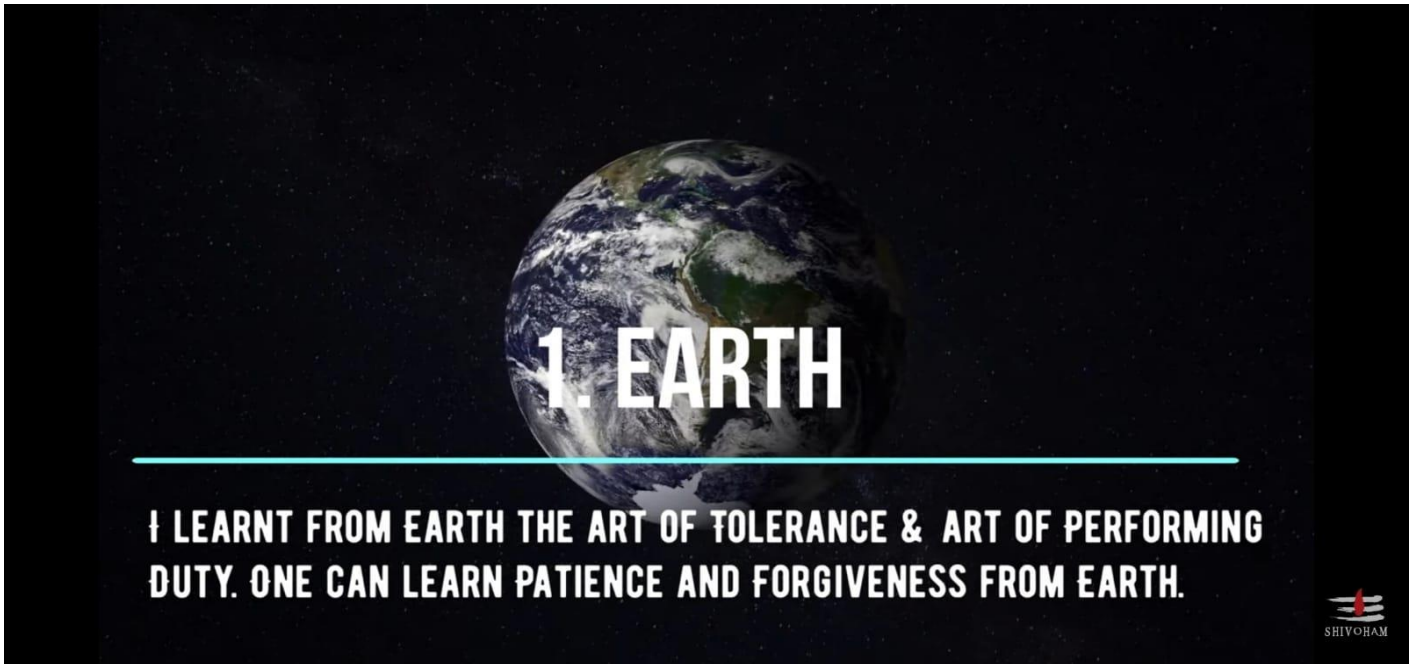
Supreme beings of Universe and Existence the Gods of Generator (Creation), Operator (Preservation) and Destroyer (Destruction). Dattatreya is typically shown with three heads and six hands, one head each for Brahma, Vishnu, and Shiva who represent the Trimurti, the 3 main gods in Hinduism, and one pair of hands holding the symbolic items associated with each of these gods: Japmala and water pot of brahma, conch and discus of Vishnu, trident and drum of Shiva. He is typically dressed as a simple monk, situated in a forest or wilderness suggestive of his renunciation of worldly goods and pursuit of a meditative yogic lifestyle. In paintings and some large carvings, he is surrounded by four dogs and a cow, which symbolise the four Vedas and mother earth who nourishes all living beings. In the temples of southern Maharashtra, Varanasi and Himalayas, he is shown with one head and two hands accompanied by four dogs and a cow.

Datt Jayanti & Shree Gurucharitra parayan:

An annual festival in the Hindu calendar month of Margshirsh Purnima reveres Dattatray and is known as Datta Jayanti. Before seven days of Datt Jayanti, Guru lovers people staring Shree Gurucharitra parayana , keeping fast , doing pujan and last day celebrating Datt Birth day (Dattatrey Janmotsav)

Once, while Dattatreya was roaming in a forest happily, he met King Yadu, who on seeing Dattatreya so happy, asked him the secret of his happiness and the name of his Guru. Dattatreya said that the Atman alone was his Guru, and yet, he had learned wisdom from 24 individuals, who were therefore, his Gurus.

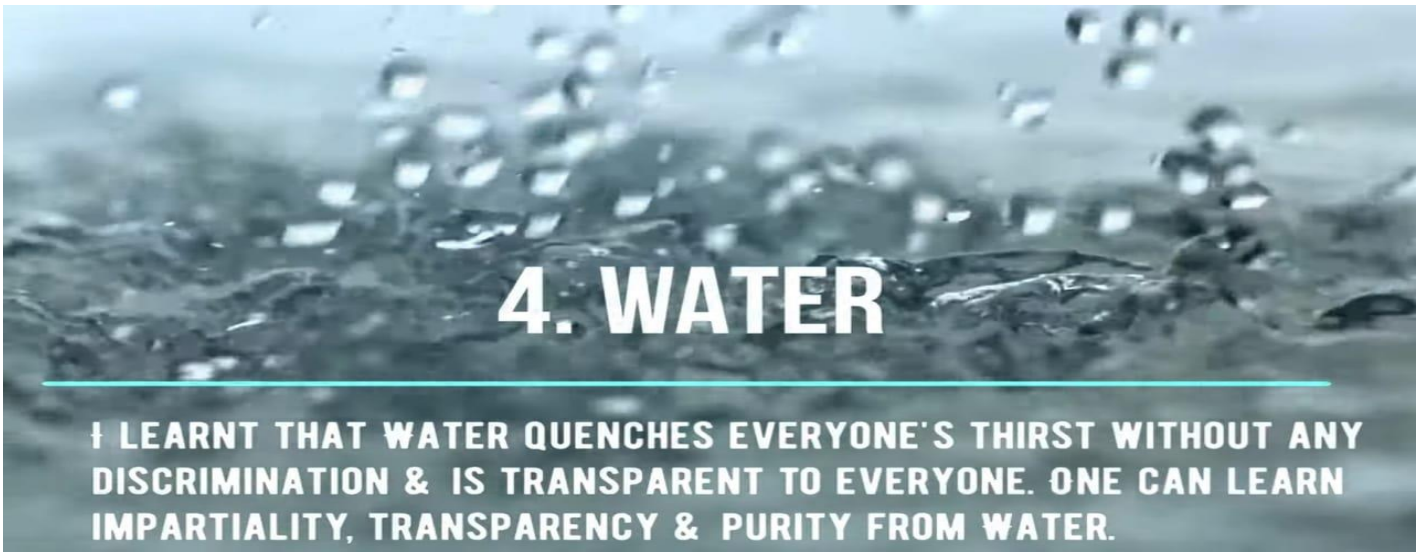
Lord Dattatray Says "I have 24 Gurus in this nature, around me from whom I learnt most valuable lessons of my life''



I learnt patience and doing good to others from the EARTH, for it endures every injury man commits on its surface, and yet it does him good by producing crops, trees, etc

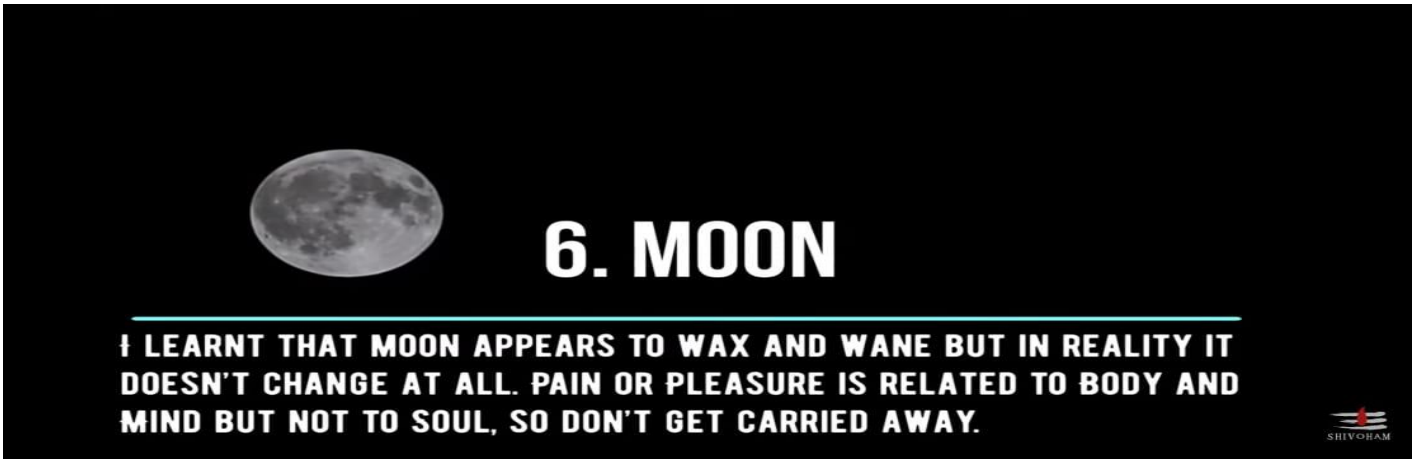
AIR though moving everywhere, never gets attached to anything; so I have learnt from the air to be without attachment, though I move with many people in this world

The air, the stars, the clouds, etc., are all contained in the SKY, but the sky does not come in contact with any of them. I have learnt from the sky that the Atman or the Soul is all-pervading, and yet it has no contact with any object.



From WATER I learnt the quality of purity. Just as the pure water cleanses others, so also the sage, who is pure and free from selfishness, lust, egoism, anger, greed, etc., purifies all who come in contact with him.

From Fire, I learned to glow with the splendour of self-knowledge and austerity. He should partake of whatever is available, refrain from bad deeds and utilize his virtues only at the opportune moment for a worthwhile cause.

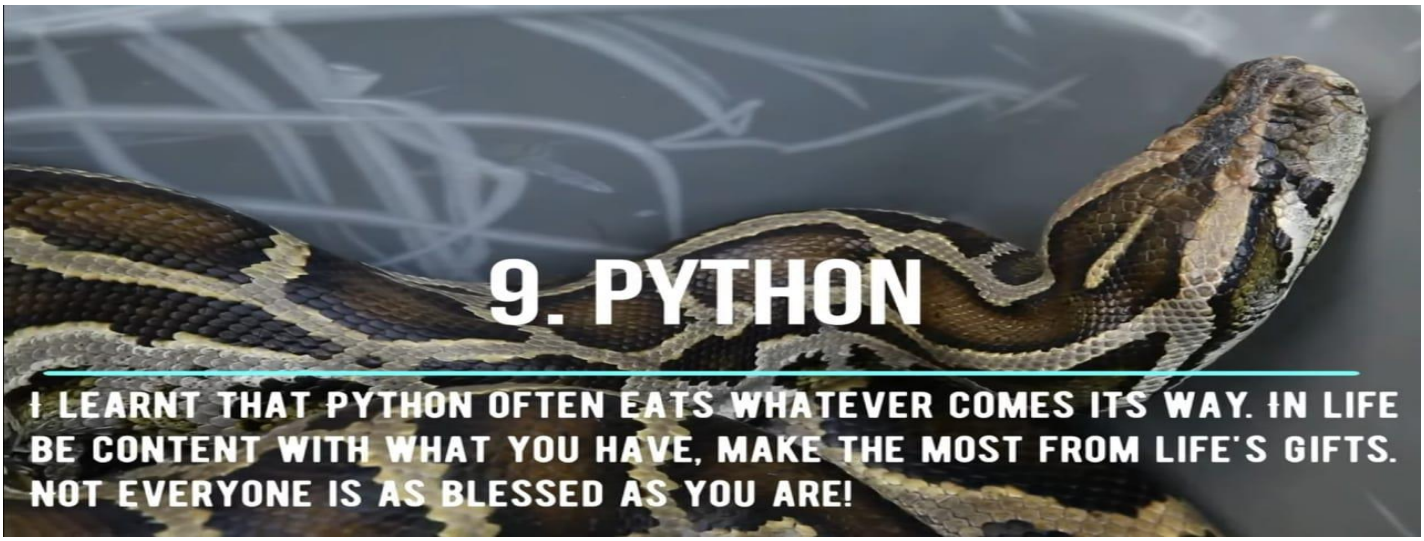


We should learn from the Moon that the self is always perfect and changeless and it is only the limiting adjuncts that cast shadows over it. Which are in all sixteen phases of the moon including the subtle phase of the new moon and the fifteen of the fortnights. Though there is waxing and waning of the moon, it remains unaffected by them. Similarly, the soul is not affected by changes in the body.

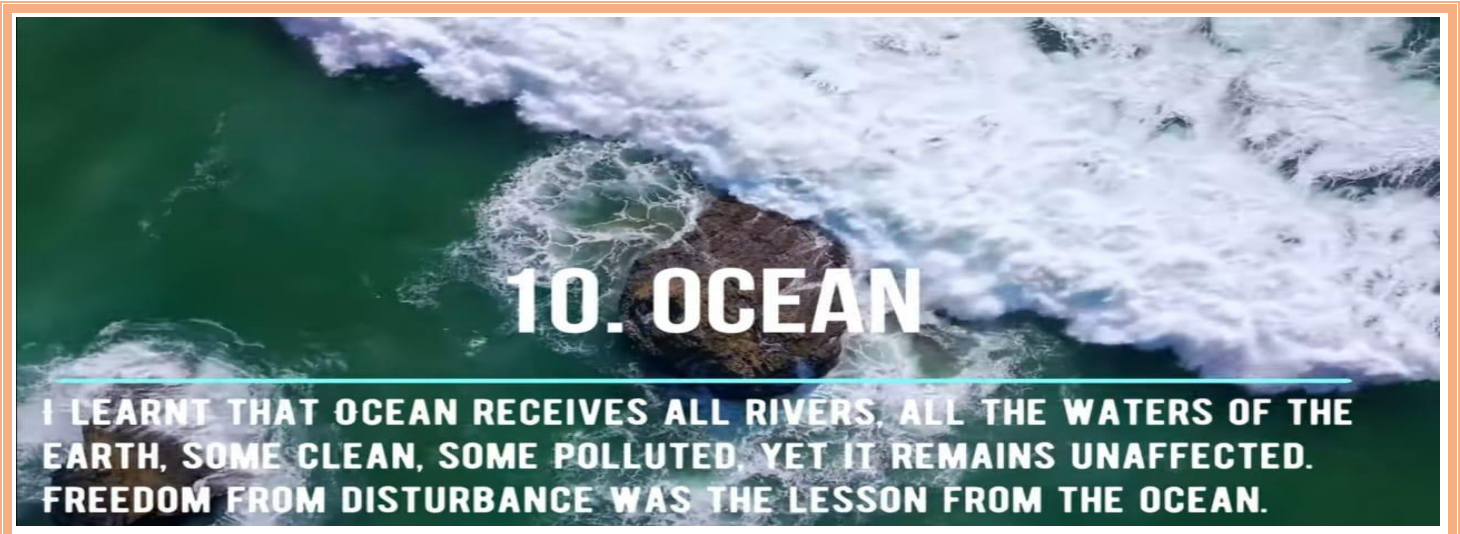
The sun stores water taking the future into account and benevolently showers it on the earth at the appropriate moment. In the same way, the man should store useful things and make them available to all living organisms impartially, considering the time, place and the prevalent conditions. Just as a sun, reflected in various pots of water, appears as many, so also God or Brahman appears different because of the embodiment caused by the reflection of the mind. This is lesson I have learned from the sun.

He once saw a pair of pigeons with their young ones. A net was spread and which trapped the young birds. The mother pigeon was so attached to her babies that she fell into the net and was caught. From this, I have learned that attachment is the root cause of earthly bondage.

A man who lives with an intense attachment to his wife and children feeling that worldly life is pleasurable is destroyed with time just like the pigeon. Thus, a seeker desirous of Liberation should be mentally detached from all this.



The Python lies in one place fearlessly having faith in its destiny. The python does not move about for his its food. It is content with whatever food it gets and has no preferences about the quantity, taste, etc. It does not feel threatened if no food is available for some time and in-spite of having the strength does not make use of it. Similarly, those desirous of the final Liberation should partake of whatever little is available reposing faith in destiny and at times if nothing is available then they should become introverted and remain engrossed in meditating on the soul. From this, we can learn to be content with whatever we have.



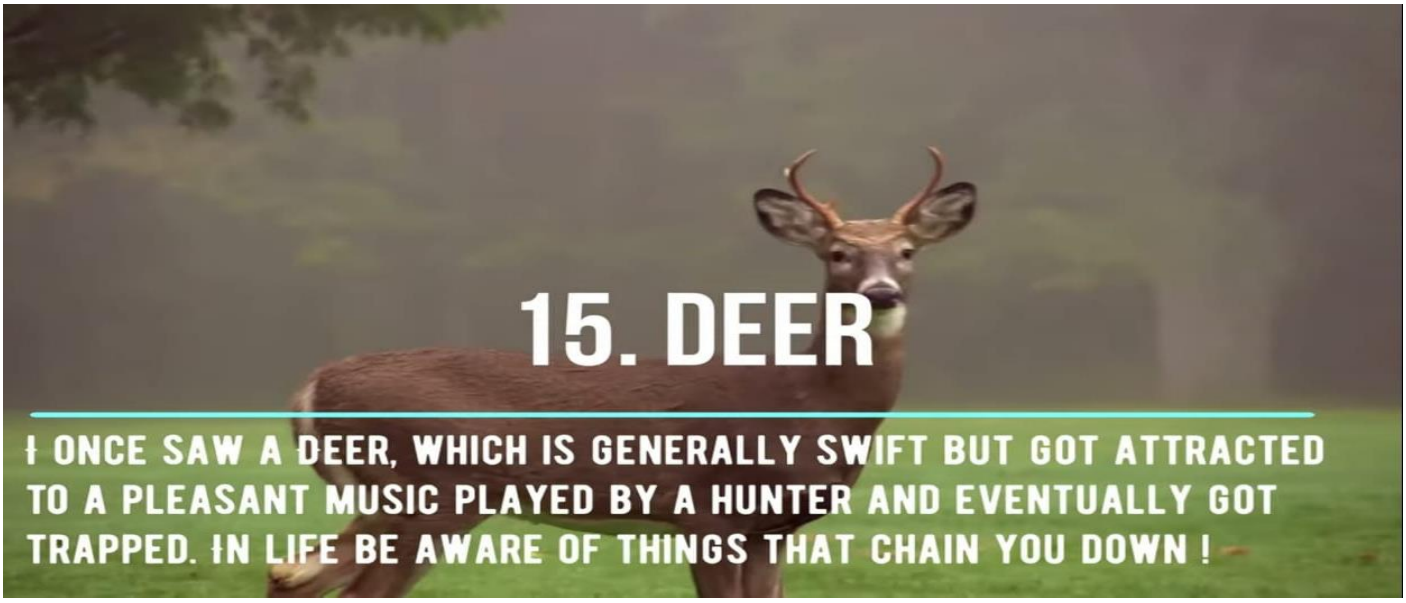
Just as the ocean remains unmoved, even though hundreds of rivers flow into it, so also the wise man should remain unmoved amid all the various temptations and troubles. During monsoons just as the Sea is neither pleased if the rivers bring in plenty of water nor is displeases if they do not, and consequently does not swell or shrink, so also man should remain steadfast to his duties and should neither feel elated if he experiences worldly pleasures nor unhappy if we are faced with tragedy. We should always remain immersed in Bliss. One should not let anyone perceive one's virtues just as the sea keeps its length, breath, depth and the treasures in its bed hidden from everyone. However, one should always utilize them favourably, for the sake of others.

To control the sense of sight and to fix the mind on the self, is the lesson we can learn from the moth. The moth enchanted by the alluring radiance of the lit lamp dives at it and is soon charred to death. A man who is similarly fascinated by a woman's beauty and youth, to control the sense of sight and to fix the mind on the self, is the lesson I learnt from the moth

I learnt that Black bee collects Nectar from Flowers without hurting the flower and draws honey. When you take anything from nature, Do It gently & do not disturb the Ecosystem.

Bees collect honey with great trouble, but a HONEY-GATHERER comes and takes the honey easily. Even so, people hoard up wealth and other things with great difficulty, but they have to leave them all at once and depart when the Lord of Death takes hold of them. From this I have learnt the lesson that it is useless to hoard things.

The male ELEPHANT, blinded by lust, falls into a pit covered over with grass, even at the sight of a paper-made female elephant. It gets caught, enchained and tortured by the goad. Even so, passionate men fall in the traps of women and come to grief. Therefore, one should destroy lust. This is the lesson I have learnt from the elephant.



The DEER is enticed and trapped by the hunter through its love of music. Even so, a man is attracted by the music of women of loose character and brought to destruction. One should never listen to lewd songs but only devotional music. This is the lesson I learnt from the deer.

Just as a FISH that is covetous of food falls an easy victim to the bait, so also, the man who is greedy of food, who allows his sense of taste to overpower him, loses his independence and easily gets ruined. The greed for food must therefore be destroyed. It is the lesson that I have learn from the fish.

There was a Dancing Girl named Pingala in the town of Videha. She was tired of looking for customers one night. She became hopeless. Then she was contented with what she had, and then had sound sleep. I have learnt from that fallen woman the lesson that the abandonment of hope leads to contentment

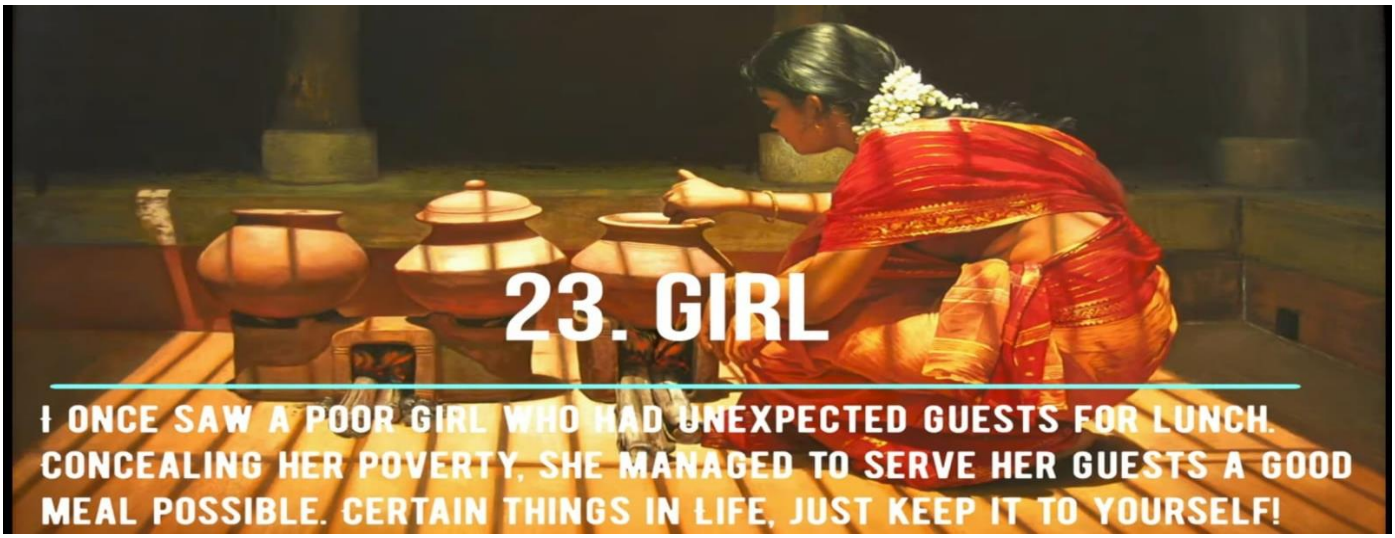
The Child who sucks milk is free from all cares, worries and anxieties, and is always cheerful. I have learnt the virtue of cheerfulness from the child.

A Raven picked up a piece of flesh. It was pursued and beaten by other birds. It dropped the piece of flesh and attained peace and rest. From this I have learnt the lesson that a man in the world undergoes all sorts of troubles and miseries when he runs after sensual pleasures, and that he becomes as happy as the bird when he abandons the sensual pleasures.

The mind of an ARROW MAKER was once wholly engrossed in sharpening and straightening an arrow. While he was thus engaged, a king passed before his shop with his whole retinue. After some time, a man came to the artisan and asked him whether the king passed by his shop. The artisan replied that he did not notice anything. The fact is that the artisan's mind was solely absorbed in his work and he did not know what was passing before his shop. I have learnt from the artisan the quality of intense concentration of mind.

A SERPENT does not build its hole. It dwells in the holes dug out by others. Even so, an ascetic or a Sannyasin should not build a home for himself. He should live in the caves and temples built by others. This is the lesson that I have learnt from the snake.

The SPIDER pours out of its mouth long threads and weaves them into cobwebs. It gets itself entangled in the net of its own making. Even so, man makes a net of his own ideas and gets entangled in it. The wise man should therefore abandon all worldly thoughts and think of Brahman only. This is the lesson I have learnt from the spider.



The parents of a MAIDEN had gone in search of a proper bridegroom for her. The girl was alone in the house. During the absence of the parents, a party of people came to the house to see her on a similar object in reference to an offer of marriage. She received the party herself. She went inside to husk the paddy. While she was husking, the glass bangles on both hands made tremendous jingling noise. The wise girl reflected thus: “The party will detect, by the noise of the bangles, that I am husking

the paddy myself, and that my family is too poor to engage others to get the work done. Let me break all my bangles except two on each hand". Accordingly, she broke all the bangles except two on each hand. Even these two bangles created much noise. She broke one more bangle of each hand. There was no further noise though she continued husking. I have learnt from the girl's experience the following: Living among many would create discord, disturbance, dispute and quarrel. Even among two, there might be unnecessary words or strife. The ascetic or the Sannyasin should remain alone in solitude.

The Bhringi or the BEETLE catches hold of a worm, puts it in its nest, and gives it a sting, the poor worm, always fearing the return of the beetle and sting, and thinking constantly of the beetle, becomes a beetle itself. Whatever form a man constantly thinks of, he attains in course of time that form. As a man thinks, so he becomes. I have learnt from the beetle and the worm to turn myself into Atman by contemplating constantly on It and thus to give up all attachment to the body and attain Moksha or liberation.

अखण्डमण्डलाकारं व्याप्तं येन चराचरम् ।
तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥

- Guru Gita, Skanda Puranam

I prostrate at the feet of Guru
who is omni present in all Living
& Non Living things in this Nature

24 Gurus of Deity Dattatreya

Earth	**Wind**	**Sky**	**Water**
Tolerance	Detachment	All-encompassing yet steady	Impartial love
Fire	**Moon**	**Sun**	**Pigeon**
Be austere	Unaffected by phases	Have thought for others	Detachment
Python	**Sea**	**Moth**	**Honeybee**
Have faith in destiny	Remain unaffected	Control your desires	Refrain from amassing wealth
Elephant	**Bumblebee**	**Musk-deer**	**Fish**
Refrain from sexual desires	Refrain from object pleasure	Refrain from attachment	Refrain from self gratification
Courtesan	**Lapwing**	**Child**	**Bangles**
Renounce all desires	Discard sense objects	Lead a carefree life	Live in solitude
Artisan	**Serpent**	**Spider**	**Wasp**
Concentration	Behave wisely	World is unimportant	Meditate upon God

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